

so lively as a nest of "yellow jacks," and I think that these annoyances are intended to persuade us of the fact that this is not a world for us to stop in. If we had a bed of everything that was attractive and soft and easy, what would we want of heaven. You think that the hollow tree sends the hornet, or you think the devil sends the hornet. I want to correct your opinion. The Lord sent the hornet.

Then I also think these annoyances come upon us to culture our patience. In the gymnasium you find upright parallel bars—bars with holes over each other for pegs to be put in. Then the gymnast takes a peg in each hand and he begins to climb, one inch at a time, or two inches, and getting his strength cultured, reaches after awhile the ceiling. And it seems to me that these annoyances in life are a moral gymnasium, each worry a peg by which we are to climb higher and higher in Christian attainment. We all love to see patience, but it cannot be cultured in fair weather. It is a child of the storm. If you had everything desirable and there was nothing more to get, what would you want with patience? The only time to culture it is when you are slandered and cheated, and sick and half dead. "Oh," you say, "if I only had the circumstances of some well-to-do man I would be patient, too." You might as well say, "If it were not for this water I would swim;" or, "I could shoot this gun if it were not for the caps." When you stand chin deep in annoyances is the time for you to swim out towards the great headlands of Christian attainment, and when your life is loaded to the muzzle with repulsive annoyances—that is the time to draw the trigger. Nothing but the furnace will ever burn out of the clinker and the slag. I have formed this theory in regard to small annoyances and vexations: It takes just so much trouble to fit us for usefulness and for heaven. The only question is, whether we shall take it in the bulk; or pulverised or granulated. Here is the man who takes it in the bulk. His back is broken, or his eyesight put out, or some other awful calamity befalls him; while the vast majority of people take the thing by piecemeal. Which way would you rather take it? Of course in piecemeal. Better have five aching teeth than one broken jaw. Better ten fly-blisters than one amputation. Better twenty squeals than one cyclone. There may be a difference as to allopathy and homeopathy; but in this matter of trouble I like homeopathic doses—small pellets of annoyance rather than some knock-down dose of calamity. Instead of the thunderbolt give us the hornet. If you have a bank you would a great deal rather that fifty men should come in with checks less than a hundred dollars than to have two depositors come in the same day each wanting his ten thousand dollars. In this latter case, you cough and look down at the floor, and up at the ceiling before you look into the safe. Now, my friends, would you not rather have these small drafts of annoyance on your bank of faith than some all staggering demand upon your endurance? I want to make you so strong that you will not surrender to small annoyances. In the village of Hamelin, tradition says, there was an invasion of rats, and these small creatures almost devoured the town, and threatened the lives of the population, the story is that a piper came out one day and played a very sweet tune, and all the vermin followed him—followed him to the banks of the Weser, and then he blew a blast and they dropped in and disappeared forever. Of course this is a fable, but I wish I could, on the sweet flute of the Gospel draw forth all the nibbling and burrowing annoyances of your life, and play them down into the depths forever. How many touches did the artist give to his picture of "Cotopaxi," or his "Heart of the Andes?" I suppose about fifty thousand touches. I hear the canvas saying, "Why do you keep me trembling with that pencil so long? Why don't you put it on in one dash?" "No," says the artist, "I know how to make a painting; it will take fifty thousand of these touches." And I want you, my friends, to understand that it is these ten thousand annoyances which, under God are making up the picture of your life, to be hung at last in the galleries of heaven, fit for angels to look at. God knows how to make a picture.

I go into a sculptor's studio and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click—"Oh," he replies, "that would shatter the statue; I can't do it that way; I must do it this way."—So he works on, and after awhile the features come out, and every body that enters the studio is charmed and fascinated. Well, God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature. It is click, click, click. I wonder why some great providence does not come and with one stroke prepare you for heaven. Ah, no; God says that is not the way. And so he keeps on by strokes of little vexations, until at last you shall be a glad spectacle for angels and for men. You know that a large fortune may be spent in small change, and a vast amount of moral character may go away in small depletion. It is the little troubles of life that are having more effect upon you than great ones. A swarm of locusts will kill a grain field sooner than the incursion of three or four cattle. You say, "Since I lost my child, since I lost my property, I have been a different man. But you do not recognize the architecture of little annoyances, they are hewing, digging, cutting, shaping, splitting, and interjoining your moral qualities. Rats may sink a ship. One Lucifer match may send destruction through a block of store houses.

Catherine de Medices got her death from smelling a poisonous rose. Columbus by stopping and asking for a piece of bread and a drink of water at a Franciscan convent, was led to the discovery of a new world. And there is an intimate connection between trifles and immensities, between nothings and everythings.

Now, be careful to let none of those annoyances go through your soul unarranged. Compel them to administer to your spiritual wealth. The scratch of a sixpenny nail sometimes produces lock-jaw, and the clip of a most infinitesimal annoyance may damage you forever. Do not let any annoyance or perplexity come across your soul without its making you better.

Our national Government does not think it belittling to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, Oh, Christian man, put a high tariff on every annoyance and vexation that come through your soul. This might not amount to much, in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction. A bee can suck honey even out of a nettle; and if you have the grace of God in your heart you can get sweetness out of that which would otherwise irritate and annoy. A returned missionary told me that a company of adventurers rowing up the Ganges were stung to death by flies that infest that region at certain seasons. I have seen the earth strewn with carcasses of men slain by insect annoyances. The only way to get prepared for the great troubles of life is to conquer these small troubles. What would you say of a soldier who refused to load his gun or to go into the conflict because it was only a skirmish, saying, "I am not going to expend my ammunition on a skirmish; wait until there comes a general engagement, and then you will see how courageous I am and what battling I will do!" The general would say to such a man, "If you are not faithful in a general engagement, you will be nothing in a general engagement." And I have to tell you, Oh, Christian men, if you cannot apply the principles of Christ's religion on a small scale you will never be able to apply them on a large scale.

If I had my way with you I would have you possess all possible worldly prosperity. I would have you each one a garden—a river flowing through it, geraniums and shrubs on the sides, and the grass and flowers as beautiful as though the rainbow had fallen. I would have you a house, a splendid mansion, and the bed should be covered with upholstery dipped in the setting sun. I would have every hall in your house set with statues and statuettes, and then I would have the four quarters of the globe pour in all their luxuries on your table, and you should have forks of silver and knives of gold, inlaid with diamonds and amethysts. Then you should each one of you have the finest horses, and your pick of the equipages of the world. Then I would have you live a hundred and fifty years, and you should not have a pain or ache until the last breath. "Not each one of us?" you say. Yes, each one of you. "Not to your enemies?" Yes, the only difference I would make with them would be that I would put a little extra gilt on their walls, and a little extra embroidery on their slippers. But you say, "Why does not God give us all these things. Ah! I bethink myself. He is wiser. It would make fools and slingers of us if we had our way. No man puts his best picture in the portfolio or vestibule of his house. God meant this world to be the vestibule of heaven, that great gallery of the universe towards which we are aspiring. We must not have it too good in this world, or we would want no heaven."

Polycarp was condemned to be burnt to death. The stake was planted. He was fastened to it. The laggards were placed around him, the fires kindled, but history tells us that the flames bent outward like the canvass of a ship in a stout breeze, so that the flames instead of destroying Polycarp, were only a wall between him and his enemies. They had actually to destroy him with the poniard; the flames would not touch him. Well, my hearer, I want you to understand that by God's grace the flames of trial instead of consuming your soul are only going to be a wall of defence, and a canopy of blessing. God is going to fulfill to you the blessing and the promise as He did to Polycarp. "When thou walkest through the fire thou shalt not be burned." Now you do not understand; you shall know hereafter. In heaven you will bless God even for the hornet.

Keep an Account.

The habit of keeping accurate accounts is a very important one, and any man who schools himself to it will find it greatly to his advantage in many ways. It is wonderful how many good farmers and reputable citizens go through the year, and year after year, without keeping an account of the money they receive or spend, of the crops they harvest, of the live stock that are dropped, of the butter and eggs "traded" at the store. The fact comes out so often in lawsuits that we must believe it general. It is very easy to make a change, and it will take only a few minutes every evening to keep the record. Such memoranda, if they are only such, are often of the greatest value in fixing dates, in refreshing the memory and in settling disputes, aside from their legitimate use.—Wisconsin Agriculturalist.

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A Beautiful, Desirable, and Attractive Sea Island.
This beautiful and desirable Sea Island, situated in Matchipungo creek, is divided into two lots or parcels designated as Lot No. 1 and Lot No. 2.
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